THE
LIGHT OF TRUTH
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SANSKRIT *versus* THE DRAVIDIAN LANGUAGE.

AT the adjourned meeting of the Senate of the University of Madras held on the 26th of the last month, while Dr. Bourne was pleading for the institution of a system of researches in the South Indian tongues, and to begin with Tamiḷ and Telugu taking Sanskrit as an auxiliary in order to arrest the deterioration of those languages, the Hon. Mr. Justice Sundram Iyer appears to have been stung to the quick at the secondary place offered to Sanskrit and in consequence is reported to have made the following observations :—

(i) that Tamiḷ and Telugu had independent literatures only in a restricted sense;

(ii) that it is simply futile to attempt to develope any idea of Oriental civilization, so as to make it harmonise with Western culture if Sanskrit was not taken as a main basis.

2. In reply I would quote from the *History of India* by Mr. K. V. Rangasvāmy Aiyangār M.A; F.R.H.S., Professor of History in the Mahā-Rājāh's College, Trivandram and comment :—

(i) that the Dravidians* were once dominant all over India (p. 9);

* 'Tamilian' is now the brief term, used to denote the word Dravidian which does not so well indicate the group of languages of which Tamil is the chief representative.—*Ed. L.T.*

(ii) that long before authentic History was begun, they occupied the Deccan and have left unmistakable marks on the features and languages of its inhabitants; (p. 126);

(iii) that they occupied Southern India hundreds of years before the Āryans entered India (p. 137);

(iv) that they had early advanced in civilization and were not behind hand the Āryan culture (p. 138);

(v) that from the beginning they were able to maintain their languages, customs and manners unmodified to any extent by Āryan influence, (p. 138);

(vi) that they not only enriched the Hebrew language, but also bestowed on most of the Indian languages alphabets, borrowed from the Semetic tongues of Mesopotamia (p. 139);

(vii) that they had a polished literature about the first century of the Christian Era (p. 140).

3. From (i) to (vi) it is evident that the Dravidians were a powerful race, that they carried their civilization wherever they went, and their culture was independent of the Sanskrit influence. It was their high culture that impelled them to sympathise with the Indian languages that had not the power of scription and bestow on them alphabets which they had mastered in the course of their trade beyond the seas in order to render them literary.

4. It is a matter of history that the speech of the Vedic Āryans had no script of its own and that the language found at present in standard Sanskrit works differs materially from it. This language was one of the numerous dialects that grew round the scriptless Vedic tongue, and as it was spoken by the vast majority of the people inhabiting the Doab formed by the Ganges and the Jumna, it was adopted as the literary tongue of the Brahmans about the 5th or the 4th century B.C; as will be seen from the same work I have already quoted. It is therefore likely, that the characters known at present as the Devanāgari were borrowed through the aid of the Dravidians and the great resemblance between them and the Semetic alphabets goes to confirm the view. This statement is further

accentuated by the fact, that the edicts of Aśokā are in characters different from the Devanāgari and no kind of inscription in these characters were engrossed in Northern India before the year 150 A.D., whereas the oldest known inscription in Southern India is in Vaṭṭeḷuttu (வட்டெழுத்து); Tamiḻ and Sanskrit began to play its part in the epigraphy of that region only at a later stage. It is generally presumed that every language in India has borrowed from Sanskrit without conceding that that language must have had its turn of indebtedness. If it ever was a spoken language, it must necessarily have borrowed from its powerful neighbours and no amount of sanctity would have saved it from mingling with the profane. The researches proposed by Dr. Bourne in a disinterested and impartial spirit, would demonstrate to the world this fact, and it is trusted that a chance would be given for doing so.

5. The Indian languages are generally divided into three groups, viz., the Āryan, the Dravidian, and the Indo-Chinese. The whole of India excepting the Madras Presidency and Burma, represents the region of the Āryan family. The population speaking those languages is over 225 millions and the number of distinct dialects into which it is divided including the Urdu or Hindustani is about 140. They are all of distinct Sanskrit origin and the necessary steps have been taken both by the Government and the people for the scientific study and investigation of that classic in that part of India. The proposal to establish a chair therefore for Sanskrit assisted by two Paṇḍits is rather superfluous in Madras; but as a comparative study of all the ancient languages is necessary to serve the object in view, nobody ought to grudge the money. The case of the Dravidian languages however is on a different footing. They were born and fostered in Southern India and it is therefore essential that any researches in connection with them should be made at the spot and any opposition towards the accomplishment of that object would be unreasonable not to say ungenerous. The Hon. Justice Sir C. Sankara Nair in advocating the cause of Canarese and Malayālam omitted Tuḷu

perhaps through inadvertance. It is one of the five Dravidian tongues—the others being Tamiḻ, Telugu, Canarese and Malayālam. It is a pity that funds are not available for the investigation and comparative study of all these languages. The history of Southern India has yet to be written and it depends entirely on the critical study and examination of its ancient languages. Again their origin itself is shrouded in mystery. It is the opinion of some that Tamiḻ is the mother of the remaining four, while some others think that all of them as well as the language of the Muṇḍas and other aboriginal tribes throughout India had a common ancestor but it disappeared from the scene as in the case of the Vedic speech. In order to solve this problem a philological study of all the Dravidian languages would be of immense use. But as such an end cannot be attained all at once, we should be satisfied with half a loaf in the place of no loaf. The Dravidians would therefore welcome the proposed system of researches in Tamiḻ and Telugu to start with,—fully believing that the authorities would find their way to initiate enquiries into the other Dravidian languages when funds are available.

6. With regard to my quotation No. (vii) the time ought to be much earlier than the first century A.D. and it should be advanced at least by ten centuries. The earliest complete work extant in Tamiḻ is Tolkāppyam—the science of grammar—and it was the second of the series and it belonged to the period of the second Academy of the ancient city of Madura which is supposed to have been engulfed by sea. The first scientific grammar in that language was by Agastiya—a noted Dravidian during the days of the first academy but it has been lost.

T. P.

TIRUVUNTIYAR

OF

SAINT UYYAVANTHADEVA NĀYANĀR.

GOD THE GREAT PRECEPTOR.

I. அகளமா யாரு மறிவரி தப்பொ ருள்
சகளமாய் வந்த தென் றுந் தீபற
தானாகத் தந்த தென் றுந் தீபற.

As the Absolute, unknowable by any, That
In Form appeared :—Rise and fly
He, to become, blessed—Rise and fly.

Notes :—Taking form does not mean being born of the womb: He is the Unborn. A form is assumed for the purpose of instructing the soul, liberating it from bondage, and for granting the Blissful Union. The poor soul cannot be led otherwise. He appeared as Dakshaṇā Mūrti (தக்ஷிணாமூர்த்தி) and instructed the Renowned Four disciples, Sanaka, Sanātara, Sanantana and Sanatkumāra. The doctrine of "Avatāra" does not apply to the Absolute. To be born of woman is a limitation. All forms are His and He, the indweller of all souls, and the underlying life-substance; of everything that is. Why to be born and where to be born? He the Absolute, Wisdom Pure, the Light effulgent, is beyond the ken of the senses, and the mind: words cannot reach Him. He is the Ever-present, Light, Life and Bliss. All forms will, in fulness of time become, formless, and the formless merge into Him who is beyond and behind Form, and No-Form. To speak of the Absolute as "He" is far short of the Truth: *That* is beyond "He" and "She". That is 'Unknowable' with the ordinary instruments of Knowledge—Senses and the mind, but knowable "Realisable."—'Realisable' with Aruḷ Jñānam—the Inner godly Light of Grace which is to be had by gradual training and preparation—discrimination, introspection and isolation. Dis-

crimination of the Real and the Unreal, Introspection in order to withdraw from the unreal, and "Isolation" to be quite apart and aloof from all forms and instruments of Māyā. The Great Preceptor instructs in divers ways-through the Elders, Teachers, Initiators, Masters of Religion and finally, when the soul is advanced enough in spirituality, He appears as Sat-Guru, Jñāna-Guru—the Light-giver, and absorbs the sanctified soul into Him, and henceforth no duality, no separation and no seeking. It is all Bliss and Oneness.

That, as the Absolute, is Akaṇḍa-Sat-Chitānanda-Šivam. In its Vastness of Pure-Consciousness is involved the primordial substance of "Matter"—Māyā (which is indestructible and eternal), unmanifest and latent. In the beginning, so to say—of a Kalpa, after the previous Praḷaya. There was That, the Supreme, the Absolute, and naught else,—(manifest). Just as, after a storm, there was the vast expanse of the sea only, and naught else-manifest,—as all boats and crafts sank in the storm to the bottom of the deep. In that was also the Šakti-Power—latent. Šakti is threefold:—Ichchā (willing), Jñāna (knowing) and Kriyā (acting). That, the Para Šivam *willed* and the Šaktis began to act. Although there does not exist any difference here between the Šakti (Power) and the Šakta (Powerful) except the distinction mentally abstracted by us, as the possessed and the possesser, it is as well to distinguish the two aspects as The Lady and the Lord, as is done in our Šāstras and Purāṇas. The Šaktis, which are of the Lord and are of Šinmayam (சின்மயம்) (Sentient-Form) act on the Māyā (Jaḍa-insentient Form) imbedded in them; vibrations of the Great Nāda (sound) starts and evolution begins—in what manner and how is indescribable but the great Masters have given a sequence according to the operations of the varous Šaktis. The Jñānašakti acts on the Māyā (which is to be called Šuddha Māyā the reason for which will be explained later) and that state of the Lord (Jñāna alone) is called the Nishkaḷa Šivam or லயசிவம், and of the Māyā, Nādātaram: the Kriyā Šakti acts on the Māyā, and that state of the Lady (Kriyā alone) is called

Bindhu or Šakti and of the Māyā, Bindutattva or Šaktitattva. Jñāna and Kriyā Šaktis acting *equally*, that state of the Lord is called Sadā Šivam, and of the Śakti, Manonmaṇi, and of the Māyā Sādākya Tattva; of Jñāna and Kriyā, Kriyā predominates and that state of the Lord is called Mahesvarā and of the lady Mahesvari, and of the Māyā, Īšvaratattva; the Jñāna predominating, the state of the Lord is Rudra, and of the Šakti Umā and of the Māyā, Ṣuddha Viddhyatattva. In this tattvá also are Vishṇu and Brahma, with their consorts Lakshmi and Sarasvati. Nāda and Vindhu is differentiated into Apara Nāda, Apara Vindhu, Para Nada, Para Vindhu, all the four are Nishkaḷa forms. Thus we get the nine aspects of the Lord called Navantharu bhedam (நவந்தரு பேதம்) Para Nāda, Apara Nāda, Para Vindhu, Apara Vindhu, Sadāšivam, Mahesvara, Rudra, Vishṇu and Brahma. Sadāšivam is called Sakaḷa Nishkaḷa Šivam, and Mahesvara and the last three are called Sakaḷa Siva. There are other names besides, Nishkaḷa, Sakaḷa Nishkaḷa Sahaḷa, Laya Šivam, Bhoga Śivam, Aḍikāra Šivam, Sakhyukthar (Lord of Šakti) Udyaktar (exercising Šakti) Pravirthar (unfolding Šakti) respectively.

Mahesvara and Rudra forms are many and God is worshipped in those forms. The above Brahma, Vishṇu and Rudras should not be confounded with the lower Brahma, Vishṇu and Rudras who belong to the class of advanced souls, and who function according to the above powers of the Lord acting through them.

Dakshaṇā Mūrti and other Mūrṭis are of the Mahesvara forms. The above is a rough sketch of how the Absolute and the Nishkaḷa—of No Form—acting on Māyā becomes Sakaḷa—of Form. It must be remembered that even the Sakaḷa state referred to above, is Formless, Arūpa—in comparison with the Prakriti forms of Māyā (grossest) we are accustomed to.*

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* See the whole matter regarding God's Forms discussed in the 'Notes' in the September issue of this journal.—*E. D.*

TO BE FREE FROM WORLDLINESS (SAMSĀRA).

2. பழக்கந் தவிரப் பழகுவ தன்றி
யுழப்புவ தென் பெணே யுந்தீ பற
வொரு பொரு ளாலே யென் றுந் தீபற.

Without practising to give up (old) habits
Why mis-conduct (yourself) dear. Rise and fly
With That One (and commune)—Rise and fly.

Notes.—The old habits of the soul are, running after sense-objects, with a longing for pleasure and an aversion to pain and sorrow, resulting in birth and rebirth: even the sanctified soul should be cautious not to be drawn into the old grooves, for as long as the body lasts, its alleged Karma (Prārabdha) will come in the form of pleasure and pain, and should the soul develop a longing or aversion, it will be caught again. The Ichchā, Jñāna, Kriyā of the soul (the will, consciousness and power) which were buried in worldliness should be unearthed, polished and made to reflect the Light of Šivam, so that one may will, know, and act with His Grace and be free from old habits, this should be the constant exercise of the soul. The giving up of old habits is by Discrimination, Introspection and Isolation.

CESSATION OF BIRTH AND DEATH.

3. கண்டத்தைக் கொண்டு கரும முடித்தவர்
பிண்டத்தில் வாராரென் றுந்தீபற
பிறப்பிறப் பில்லையென் றுந்தீபற.

Through the seen (Guru) they who exhausted Karmas
Will not he born in the womb—Rise and fly
No birth and death to them—Rise and fly.

Notes.—The Lord Himself who is the life of the soul, and has been immanent, now appears in visible form as Master, and through Him, all Karmas, Sañchita (accumulated), Prārabdha (commenced) and Ākāmiya (impending) are exhausted. The clinging to the body and its pleasures induces Karma, and the latter necessitates births: the root of Karma being "the cling-

ing" the desire Moha: the first step towards the exhaustion of Karma is indifference to pleasure and pain, dispassion towards good and bad actions, இருவினையொப்பு, the poise-of-two-fold-actions.

THE UNSPEAKABLE BLISS OF REALISATION.

4. எங்ங னிருந்ததென் றெவ்வண்ணஞ் சொல்லுகே
னங்ங னிருந்த தென் றுந்தீபற
வறியு மறிவதன் றுந்தீபற.

How it was, how shall I tell,
So it was (as realised)—Rise and fly
Not knowledge to be known—Rise and fly.

Notes.—The bliss of realisation is incomparable, unspeakable, unthinkable. When one sees his own self and the inner self, Šivam, with the eye of Grace, and is inseparable, for experience is beyond words, and there is nothing else for comparison. Thought, word and deed are within the sphere of Māyā (cosmic matter) and this experience is far, far beyond it. If one is then asked to state his experience, he can only say it was like the experience of the sanctified souls; let one *be* and *become* That.

THE LORD'S MANY ASPECTS.

5. எகனு மாகி யநேகனு மானவ
னாதனு மானானென் றுந்தீபற
நம்மையே, யாண்டானென் றுந்தீபற.

He that One (in you) aud the many (out of you)
Became the Master too—Rise and fly
Even us enslaved—Rise and fly.

Notes.—The enlightened soul only can see the Lord in truth and in spirit. He is One as inseparable from the soul, and many as comprising everything denoted by "he", "she" and "it" in the world outside, for to the enlightened, the world is a mirror of God and they see God and not the mirror. He is the Instructor, Preceptor and Master. The depth of his Love and Grace is to be seen in the redemption of the poor souls and securing for them the boon of lasting bliss.

THE ABSOLUTE SURRENDER TO THE LORD.

6. நஞ்செய் லற்றிந்த நாமற்ற பின்னாதன்
றன்செய றானேயென் றுந்தீபற
தன்னையே தந்தானென் றுந்தீபற.

Our agency given up and selves surrendered
Then the Lord's acts and He—Rise and fly
Himself He offered—Rise and fly.

Notes.—If the soul is enlightend enough to be a dispassionate witness and not the doer or agent, it is said to *discern* its true nature—Ātmadarŝana. This is hard indeed to attain, for so subtle is the working of Āṇava that the notion of agency. Kartṛitvam sticks to the last and it is the inner spring of all evil. After knowing the Ātmā, the knower, as distinct from Āṇava, as it is from God, the Instructor, one attains the (darŝana) discernment in ceasing to act on his initiative. The next stage is the complete surrender of self, so that neither individuality nor objective knowledge, leaves its trace behind, but there is the indistinguishable, inseparable union with Ŝivam. Now in the place of the Ātmā, the Lord himself shines and acts. In return for the surrender of self, He, who all the while eluded grasp, offers himself, *i.e.*, the soul is in the realisation of Ŝiva-Bhoga (சிவபோகம்).

THE UNION WITH THE LORD BY LOVE.

7. உள்ள முருகி லுடனாவ ரல்லது
தெள்ள வறியரென் றுந்தீபற
சிற்பரச் செல்வரென் றுந்தீபற.

Should the heart melt, they become unified (in Him)
Else, for search, He is rare—Rise and fly
(They) the rich in the Highest Wisdom—Rise and fly.

Notes.—The soul by dwellIng on the Pañchākshara and its underlying meaning as instructed by the Holy Master and on His Boundless Grace which has been ever with it, uptifting and redeeming it, from the bondage of evil, is mad with Divine Love, melts like wax and overflows, and the soul-nature gives

place to Śiva-nature which springs from within and it is there as Šivam. But to seek for Him with self-consciousness is of no avail. He is even behind the seeker. They who achieve this Union are in possession of the Higher Riches (of Wisdom).

THE UNION WITH THE LORD BY CONCENTRATION.

8. ஆதாரத் தாலே நிராதாரத் தேசென்று
மீதானத் தேசெல்க வுந்தீபற
விமலற் கிடமதென் றுந்தீபற.

Through the Pedestal Regions (Āthāra) to the Pedestalless
(Nirāthāra) pass
And then to the Highest Abode—Rise and fly
That is the abode of the Immaculate—Rise and fly.

Notes.—The six Āthāras are store-houses of energy, the seat or pedestals of certain gods or functionaries of the Lord (see section eight of the Digest). After meditating on the six deities at the centres concerned, *i. e.*, after performing the Ādhāra-yoga to gain onepointedness, the soul is to see itself, alone, unattached to the bodily functions—Nirādhāra-yoga. It ceases to act, knowing its peril, and here is again Ātmadaršana with its power of concentration, it flies to the Higher abode, and is unified in Šivam (Ātmašuddhi). Nirmala-Śivam is thus beyond individuality and self-consciousness. Ninmalam (நின்மலம்), Vimalam (விமலம்) is applicable to the Lord alone as He is beyond Mala, the Eternally Pure, the Eternally Free, the Immaculate. The path of concentration is very helpful towards the Ultimate realisation. The mind which has been "going forth" on all things outside and dwelling on them incessantly, is too weak and dissipated to "turn within" and withdraw all its energies from their holds. The secret of spiritual strength lies in the concentration of the energies of the mind, just as the secret of Port Lights lies in the focussing of the light. If the Light diffuses its rays on all sides, it ceases to be of use to mariners at a distance, but, if by a proper arrangement of lenses, the light is shut off on all sides but one and focussed in

one direction, the power is increased many fold and it dispels the darkness for many miles. The light of the mind is now diffused in all directions, and into pestiferous corners. All moral laws, religious tenets and Temple worship, Prayers, penances and services, Pūjā, Japa and Dhyāna, are for the Purification and the concentration of the mind. Beyond these all, is the sphere of the Soul and beyond that the Highest abode of Śivam. The mind is to be led from its present surroundings, along gradual steps, from the grossest to the subtlest, until it can ponder on the nature of the Soul and God and see them both as they are; or rather that the soul may see itself and God as Jñānasvarūpa, (sentient form), as distinct from the grass, concrete, Jaḍasvarūpa (material form) and lose itself in God-consciousness or Śivajñānam. That being the end, the goal of all pilgrims on the ladder of Spiritual Evolution, the Śāstras prescribe the grades by which all must ascend, the weak and the strong, the young and the old, each according to his or her strength, *none shall be left behind*, each and every soul to move on as best as it could, till the goal is reached. Spiritual Evolution is as stubborn a fact as Mental Evolution.

Many children of God, not knowing this grand and rational doctrine of the Siddhānta, which on this account, can be the only Universal Religion and Philosophy, decry the tenets of others, who are either in a higher or lower step. It must be said to the credit of the Śaiva Siddhānta that it is the only Religion that recognises all religions, and faiths and creeds as God's—even Nihilism and Atheism given to man to suit him at each stage of Evolution, until the goal is reached. The apparent diversity of creeds is nothing but steps in the ladder—the one ladder of Evolution, it goes out of view just as the several hills and dales, on the face of the earth, are lost to view beside the immensity of the globe itself when presented to the eyes.

Would that all come to realise the Truth behind the Sopāṇa Mārga (ladder way) of Siddhānta!

ATHARA YOGA IS NOT THE DIRECT MEANS TO SAYUJYA (DIVINE BLISS).

9. ஆக்கிலங் கேயுண்டா யல்லதங் கில்லையாய்ப்
பார்க்கிற் பரமதன் றுந்தீபற
பாவனைக் கெய்தாதென் றுந்தீபற.

Caused to be, there it is, if not non est
On examination. not the Highest—Rise and fly
That comes not within conception—Rise and fly.

Notes.—The meditation on the deities of the Atharas is accomplished with self-consciousness and during the meditation only, the deities exist for the meditator, and what can be achieved by this Yoga at its best is one-pointedness of the mind and births in the higher spheres of existence, according to the success attained realising Sāloka, Samīpa or Sārūpa. Beyond this is the Higher State of Sāyujya, unapproachable with individuality and self-consciousness. *That* is Māyāthītham, beyond Maya, and as long as self-consciousness lasts, one cannot leave the prison of Maya, and all Yoga with the nature of I or self is but a lower stage, although as essential as each rung of the ladder.

That One is beyond the reach of the mind—to be realised though and in God-Consciousness (Sivajñānam).

NIRĀDHĀRA-YOGA EXPLAINED.

10. அஞ்சே யஞ்சாக வறிவே யறிவாகத்
துஞ்சா துணர்ந்திருந் துந்தீபற
துய்ய பொருளீதென் றுந்தீபற.

The five (bhutas) to be the five and knower, knower
Unslumbering, discerning be—Rise and fly
This is the subtle Truth—Rise and fly.

Notes.—Our bodies and worlds have the five bhūtas (rudiments) Earth, water, fire, air, ether for their cause and these are the last evolutes of Māyā, the inner and the outer senses having already evolved. The soul, the sentient, *chit* அறிவு, being caught within them, runs with the mind and after the senses in pursuit of pleasure and identifies itself with the body.

One should carefully descriminate the "five" from himself, the knower, and dissociate from the body and the senses. The light he received with the help of the senses, outer, inner and innermost, now erasing the darkness of Āṇavamala might again bring about the slumber of Kevala. That should be guarded against, and the full light of the sanctified soul enjoyed, *i.e.*, the spiritual nature of Self and Śivam discerned. See 4 and 9 of the Digest.

Those who do not enquire into the true nature of the soul are slumbering in the lap of the world, dreaming of the perishable and the evanescent. To discriminate between the perishable and the imperishable between Jada-Prapancha and Chit-Prapancha, and to hold fast to the Truth of it, is a great achievement and rouses one from the great Peril of worldliness. Still, the same slumber will stealthily creep in and overpower the enlightened, unless they are wary and achieve i.e. unless they are in the presence of the Light of Wisdom. Hence is it commanded, *Sleep not*, but *Arise* and *Discern*. To know that I am not "the world" or "Flesh" that I am not for "the world" or "for the flesh", but that I am the knower, Spirit அறிவு, whose Happiness is not in the perishing world of flesh, but in the everlasting sphere of consciousness, in the Light of Wisdom, is the *great awakening* of the soul.

To be liberated from the thraldom of the flesh from the modifications of the mind, Chitta Vritti, and to be watching and witnessing from the closed chambers of the Soul is the great Liberation of the Soul. To dwell on the nature of the soul and God, on His Grace and Bliss incessantly and to lose oneself in such Wisdom is the *Great Communion*. This is the way and the secret—the quintessence of the Vedas and the Agamas.

By whatever path one hopes to reach the goal, the dissociation from the body and its pleasures is indispensable and the conclusion of all the Śastras is to this effect ; it is the established truth, and the accepted doctrine.

The inner senses are, Manas (mind), Buddhi (Intellect) Chitta (mind stuff), Ahankara (individuator).

The innermost senses are Kalai (energy-valve) Viddhai (consciousness-valve), Rāgam (will-valve).

REALISATION IMPOSSIBLE WITH SELF-CONSCIOUSNESS.

11. தாக்கியே தாக்காது நின்றதோர் தற்பர
ஞேக்கிற் குழையுமென் றுந்தீபற
நோக்காம ஞேக்கவென் றுந்தீபற.

Affecting (all) and (yet) unaffected stands the one, the Most High,
Looked for, fades (into nothing)—Rise and fly,
Look (subjectively) without looking for (objectively)—Rise and fly.

Notes.—As long as the notion of subject and object lasts, the realisation of Oneness with him is an impossibility: தற்போதம்-the notion of I as the subject—the self-consciousness will always suggest the object and God cannot become the object, and what is presented then as object is Maya in some shape or form. Sivam is to be realised in His own abode which is beyond the sphere of Jnāthuru, Jnāna, Jñeyam, Knower, knowledge and the known.

THE GREATNESS OF THE MASTER.

12. மூலை யிருந்தாரை முற்றத்தே விட்டவர்
சாலப் பெரியரென் றுந்தீபற
தவத்திற் றலைவரென் றுந்தீபற.

Who leads to the court yard, the dwellers in the corners
Very Great One is He—Rise and fly
To the godly, the Chief—Rise and fly.

Notes.—The soul owing to its close attachment to the senses and sense-perceptions to the detriment of its power, as their master ruler, is said to dwell in the corners instead of in the free air of its throne. Besides, while it functions in the body, in five states—Pancha Avasta, it descends from its seat in the forehead to lower seats (āthāras); the going from the corner of one Āthāra to another has become its second nature and marks its bondage. See section 9 of the Digest. It is not to be understood that the soul has dimensions and ascends and descends by

the working of a pulley or wire shoot. The soul being "Chit"—sentient—has no dimensions or form, it is omnipresent வியாபகம் in the body and out of it. The centre or āthāra where its powers are most manifested owing to faculties originating from there, is said to be its seat in that state or Avasta. The soul which has been in the darkness of Āṇava, unable to know, will or do, exercises its powers through the faculties given to it more or less according to their number. The master illumines the soul to its full extent in order that it may enjoy the freedom in the court-yard of Chitakas—the space of bliss and knowledge. The one who shows the way and liberates the soul from its "corners" is great indeed—the Saviour of the soul from the whirl of Samsāra. The Guru completely changes the ways of the soul, its likes and dislikes, and cuts asunder the fetters, cleanses it, anoints it, and enthrones it in the free and the fagrant atmosphere of Chitakas or Jñānākāsa. His greatness can be understood only when the extent of the misery and the woes of Bondage which he removed by his gracious Touch, is realised.

THE ABODE OE SIVAM ATTAINABLF.

13. ஒட்டற்று நின்ற வுணர்வு பதிமுட்டித்
தேட்டற் றிடஞ்சிவ முந்தீபற
தேடு மிடமதன் றுந்தீபற.

The wisdom which having ceased to run (out) abides, being filled with Pathi,
Ceases to search, there is Sivam—Rise and fly,
That is not place to be searched for—Rise and fly.

Notes.—The moment the soul dissociates itself from its erstwhile companions, the senses, inner and outer, and knows its pure nature, it is filled with the effulgence of the Lord and loses its self-consciousness-individuality, and what reigns instead is the God-conscious Unity. He cannot be brought within the objective perception. The Being of Siva (Svarupam) is to be seen thus, and the advanced soul which had achieved Atma Suddhi—the cessation of individuality—is thus led to experience

Šiva Daršanam—the sight of Šiva. Šiva Daršanam is an achievement of the soul, (The 8th among the 10 achievements.—Dasakārya), beyond description. In this state of Jñāna, the soul is bereft of the notions of "I" and "mine," is full of the Grace of the Master to whom it has surrendered in toto, sees but His Grace in the diversity of the world around, experiences naught but His Grace in all the divers forms of "He", "She" and "It", acts not, but is *led* by His Grace in the ecstasy of God-consciousness, shuts out everything but the *one experience*, dissociating itself from the wily senses of triple form—outer, inner, inmost, falls not into the Sleep of Bondage, nor into the snares of the Enlightened Ego, (Aham Brahma Jñānam), but reflects the Splendour and the Light of the Lord, its Master, and Preceptor and is in the enjoyment of the everlasting Bliss. The text will clearly show the different stages of this experience, if one carefully contemplates on the first line. ஒட்டு+ அற்று+நின்ற+உணர்வு+பதிமுட்டி+தேட்டு+அற்ற+இடம்+சிவம்.

THE LIGHT OF ŠIVAM.

14. கிடந்த கிழவியைக் கிள்ளி யெழுப்பி
யுடந்தை யுடனேநின் றுந்தீபற
வுன்னையே கண்டதென் றுந்தீபற.

The sleeping Dame pinch and wake
Be one with the heritage—Rise and fly,
You, it absorbs—Rise and fly.

Notes.—The sleeping Dame is the Jñānašakti of the Lord which has been ever with you and near you, but unknown to you, with this only mission of saving and blessing you. Not that she is sleeping, the ever vigilant Mother, but that Her influence is latent in your consciousness. and therefore, open the way for the flow with the help of the Master; you are one with the Light, and the Lord absorbs you into Himself. The sleeping Dame is the grand old Lady, who bears in her womb all the myriads of worlds and souls; the Mother of all, the Jñānašakti of the Lord mentioned in the Šāstras is திருவருள் or Parāsakti and enshrined in the temples as Parvati, Uma,

Sivakāmi. She is the source of all Power and Light, the Guide and the Saviour; sanctified souls can only realise the sweetness of her Grace and once they achieve Šiva Daršanam, they see the secrets of the Mother and are unified in Her Tiruvaruḷ. They know the folly of the souls who dream of their own power, love, and knowledge, when really there is naught but the Power, Light and Love of Tiruvaruḷ; they know that none acts but by Her command and that all the Good and the Evil, pain and pleasure, are wrought by her Hand; they consequently see and hear and touch and taste Tiruvaruḷ and or in deep communion with Her. This is known as Šiva-Yoga, the Union and communion with Šiva, otherwise known as Jñāna-Yoga.

THE UNITY.

15. பற்றை யறுப்பதோர் பற்றினைப் பற்றிலப்
பற்றை யறுப்பரென் றுந்தீபற
பாவிக்க வாராரென் றுந்தீபற.

(Sense) attachment-sundering tie, should you lay hold of
That tie He sunders—Rise and fly
Within imaging, He comes not—Rise and fly.

Notes.—To establish a complete unity of consciousness and the bliss of Šiva-anubhavam, the soul arrives at the last stage, the tenth. It has cut asunder the attachment of the body, senses, Antaḥkaraṇas, and Prāṇa by its union with the great Tiruvaruḷ, it has been in constant communion with Tiruvaruḷ, it has resigned all acts to Tiruvaruḷ, it has been with the full blaze of Šivajñānam, but there may be the last vestige of Āṇava, very slight, indeed, but rendering Perfect Bliss impossible, which asserts duality—"that I am in Šiva-yoga," "I am in Tiruvaruḷ" etc., this is tie in itself, a defect and a bondage this is removed by Soham Bhāvanā—"That am I"—by dwelling with the out-pourings of Love on the true nature of the Lord as Master and Benefactor, the all powerful Existence, beside which all else is as naught, and fully realising the Advaita-Anubhavam, non-dual experience of Bliss as denoted in the

Pañchākshara. Then there is oneness. That has merged the soul into its Being; there is Šiva Bhogam, the Lord Himself acting through the soul, Karaṇas and body. This is the way to *be* and to *Become Him*, the summum bonum, the Final Liberator, Mukti, and the enjoyment of Sāyujya. There is no other way to realise Him, to attempt it with the aid of the mind and the other inner faculties, to conceive of it and meditate is fruitless. He cannot come within the imaging of the faculties. He is behind them all and behind the soul. Hwo can the tongs take hold of the fingers which hold it; How can the eyes see the soul which vivifies them and at whose command they see? That which is behind everything, behind mind and soul cannot be brought within the lenses of the mind and portrayed.

Soham Bhāvanā or Šivoham-Bhāvanā has misled many a soul into the pit-falls of Āṇava. The Mahā Vākyas have been mistaken and abused and several treatises and discourses have been published upholding the pernicious doctrines of Ekātmavāda and Māyāvāda. In fact, the literature of this so called Vedānta is becoming enormous and many a deluded soul fails to distinguish between the Aham Brahma Jñāna and the Tiruvaruḷ Jñāna. Aham Brahma Jñāna when taken hold of at the wrong end is *delusion*: caught at the right end is *illumination*: Those who take hold of it at the wrong end require no further instruction than the phrase they have unwittingly added to the Tamil language—they would have themselves used it often—அவன் அகம்பிரமம்பிடித்தவன். Does this mean that he is in Brahmajñāna? in Niratišaya Ānanda? They know the answer to be that he is in Āṇava, in Ahaṅkāra. After all the toil of climbing up the hill, one careless step has brought them into the pit-fall of Āṇava, which they have been labouring to cross over. Until they wake up from the delusion, it would be as well to meditate on the stigma on their Sādhana suggested by the expression. அகப்பிரமம் பிடித்தவன் (He is caught by Aham Brahmam).

Now where does the error come in, let us try to examine. 'Aham Brahmāsmi,'—'I am Brahman.' 'Tatvamasi,'— That Thou art, are two of the Mahāvakyas often harped upon. The

second is the instruction received by the qualified desciple from the Guru for meditation or Bhāvanā. The desciple meditates on the first 'I am Brahman.' In this formula, one can see the identity of two things established, I and Brahman: there must be two distinct conceptions before one establishes the unity. The desciple cannot realise the unity in his Bhāvanā unless one or the other is negotiated, namely that the conception of 'I' *is not*, or that the conception of 'Brahman' *is not*. In the former case while "I" is negatived Brahman is asserted and in the latter, while 'Brahman is negatived. "I" is asserted: these are the two ends of Aham Brahma Jñāna. Which is the right end is the question? The soul which has been all the time under the influence of "I"—Aham willing, thinking, feeling and acting as "I" separating itself from the rest with the notions of "You" "He", "She" and It, will it be free from the taint of Ahaṅkāra, however slight it may be at this stage when it asserts the "I" and negatives Brahman in the conception of the formula. Calm thinking will convince any one that to be free from the taint of 'Aham' one must negative 'Aham' and assert "Brahman", *with all force*, meditate on the same Vākya 'Aham Brahman Asmi, with this *intent* and *force*, the result is that the conception of 'I' disappears altogether, and you are in the realisation of oneness with Brahman, you are merged in His Being. Those who meditate with the negation of "I" and the assertion of Brahman know the play of the Tiruvaruḷ, the Jñānaśakti of the Lord. They are thus in Tiruvaruḷ Jñānam, seeing and acting with Aruḷ, being as Aruḷ, naught but Aruḷ fills their soul, and everything out of them. They see in all forms the Aruḷ, the saving Power of the Lord, "மண்ணொடைந்தும் வழங்குமுயிர்யாவுமே. அண்ணலேநின்னருள்வடிவாகும்மே."—they sing day to day. This is the refreshing and cool atmosphere of *Jñāna*, to the weary Soul tired of births and samsara, a Rest and a Repose with Bliss and Joy unspeakable. Is there a mind so untutored as to think that all the evils brought about by the assertion of "Aham" will cease when the same Aham is asserted *on a higher plane*? It is the same thing as to assert that a haughty chief will become humble

when he is crowned Emperor of all Lands and Seas or that one drunk in beer will get over it when he is plunged into a barrel of whisky; on the other hand, the other Sādhana of the negation of the "I" is a check on the natural tendency of the soul to assert itself. *Stop that once for all*, knowing the peril, dwell on the third person "He", to forget the first person "I". He is everything, He is all in all, all else is *as naught* beside it. St. Tāyumānavar very aptly puts it in one of his verses:—

> சொல்லுக் கடங்காச் சுகப்பொருளை நாமெனவே
> யல்லும் பகலும் அரற்றுவதென்—நல்லசிவ
> ஞானமயம் பெற்றோர்க ளுமில்லை யென்பரந்தோ
> மோனமய மான முறை.

Will it not set these deluded souls athinking: To add to the inconsistency of their position, they begin their treatises with சிவமயம், திருச்சிற்றம்பலம், invoke Gaṇeša for aid (காப்பு), they speak of Aruḷ, deck themselves with Rudrāksha and wear sacred ashes: Arul for whom? for Brahman? They would speak of the reality of the souls and the world in the Vyavakārika and deny it in the Pāramārtika. They would not stop to think that absence of a thing from their conception does not prove the non-existence of the thing. When this is being written, the writer knows not that there are clothes on the body, that he is in a particular room, towards this direction, seated in this or that fashion; would it prove the absolute negation of all that: It was *not in his conception.* In the same way to the Jñāni, the world *is not*, soul *is not*: all that he knows and experiences is Brahman. Brahman *alone* exists *for him.* Instead of endeavouring to understand this, they attempt the impossible by talking of Ekātmavāda and running wild into Māyāvāda that there is only one Ātman, what appears to be many is only illusion due to the power of Māyā, just as myriads of suns appear in water when there is in reality *only one.* Should we press the point further? Can mind be so weak as to take in all their postulates without seeing the absurdity of the logical conclusions one is led to.

This is not the place to discuss this point further. Any impartial mind can see the advisability and the absolute necessity

of the negation of the "I" is to be out of the influence of "I-hood". Negation not of the *thing* itself, but *as naught* before the source of all Power and Grace both in Viyavakārika and Paramārtika, and it is helpful here and hereafter. The Polar star is naught, however bright it may be in the full blaze of the sun. It is quite logical from any stand point of view. From their point of view it is negation with a vengeance,—" the negation of the apparent self, negation of the plurality of selves, negation of sorrow, negation of diversity, negation of form: they are all one! they appear to be many! I am That, The Sat Chit Ananda, I am not in bondage". When there is no bondage, there is no liberation—why all the Sādhanas and Dhyānas? If they are to liberate us from the delusion that we are in sorrow etc., this delusion is a *reality*. We, who are the Ever-free are in bondage then!

There is no guarantee that we shall not fall into the same delusion again after once liberating ourselves, for, the Ever Free has been once under the power of Māyā. Why not leave things to go on as they are, without wasting time and labour in working out our liberation, if it is only to be in bondage again. Throw the moth a hundred times away from the lamp, it will return again. Any sensible man will not engage himself in this useless work." Those and other questions do not suggest themselves to these Aham Brahma Jñānis,

Do people understand the subtle force of Āṇava. Its greatest power over advanced souls is seen in the domination of the Ekātmavada and Ahan Brahman Jñāna in them. It will not leave till the last, it follows one's steps as does his shade. Lights all round will cause it to disappear as it does the shade, and when light diminishes one on side, the shade is thrown out again. Therefore one would do well to put himself in the centre of all light, Brahman or Śivam and cover himself with His Rays, losing his individuality in the Being of the Brahman or Śivam.

Instead of adopting the risky method of Aham-Brahma Sādhana in which there is the natural tendency to assert the "I" and the laborious expansion of the little self to the full Being of the Great Self, one is instructed in "Brahma-Aham" Sādhana

or Soham or Šivoham Bhāvanā, where the merging of one's self in the Great Self is easily effected by the absolute resignation of one's Ichchā, Kriyā and Jñāna functions, and by the *great surrender* of Ātmašuddhi. The last trace of Āṇava (separation) which is to be seen, while in Tiruvaruḷ Jñāna in the feeling "I am in Tiruvaruḷ" is also removed by this Soham Bhāvanā.

This is well illustrated in the Pañchākshara meditation. The whole universe of matter and spirit, man and beast, God and soul is compressed in the Five mystic letters for meditation and there are various stages, and formulas according to the spiritual advance of the aspirant to Sāyujya. There is the Sthūla Pañchākshara in which the soul is presented as between the forces of Samsāra on the one side, and the forces of Jñāna on the other, but the former being presented prominently in front as the aspirant is still casting his eyes on the world of Samsāra. One step higher, the aspirant is yearning for Jñāna, has turned his eyes Godward, although the forces of the world are pulling him from *behind*: this is aptly represented in the Sūkshma Pañchākshara God and the forces of Jñāna in front, the world and the forces of Samsara behind, and the soul in the middle turned Godward, a step further what was behind naturally gets out of the conception of the aspirant, on the same principle as the proverb "out of sight, out of mind," then you have the Kāraṇa Pañchākshara, the soul between 'God and the forces of Jñāna' in front and behind, or say all round on all sides, God and Tiruvaruḷ and he in the centre. This is also called இருதலைமாணிக்கம், as in this Pañchākshara, soul is represented as between two heads representing Godand Tiruvaruḷ. The next step is merging into Tiruvaruḷ, so that only two letters are present to view—Mahākāraṇa. This is where we are in the present verse—in Tiruvaruḷ Jñāna. We are one with the mother—Jñānāšakti: The last is merging of the two letters into one, the God letter, the Šiva letter—the summum bonum is reached. The truths connected with the Pañchākshara are to be learnt by qualified aspirants from qualified masters who will come to them in the twinkling of the eye, and as sure

as day follows night, *if only they are sincere and yearn for Liberation.* The Lord, the Great Preceptor has his agents ready to redeem souls step by step by sending them in the fulness of time. When the bud blossoms, fragrance comes to it, it will never fail. St. Paṭṭinattaḍigaḷ willing to instruct qualified souls without breaking the restrictions of the Śāstras, speaks of the Truth of Pañchākshara in a verse in covered terms and that is our sanction for treating it here. Would that more liberty was given us by the Śāstras and the masters to reveal to all *in print* the excellence and the secrets of the Pañchākshara Meditation as far as understood by us however little it may be.

மாயநட் போலரையு மாயாமலமெனு மாதரையும்
வீயவிட்டோட்டி வெளியே புறப்பட்டு மெய்யருளாந்
தாயுடன் சென்றுபின் றாதையைக்கூடிப்பின் றாயைமறந்
தேயுமதேநிட்டை யென்றா னெழிற்கச்சி யேகம்பனே.

St. Māṇikkavāchakar sings to the same effect, but the commentaries so far available have not brought out the inner meaning of these verses. It is worth pondering:

உடையாளுன்ற னடுவிருக்கு முடையாணடுவு ணீயிருத்தி
யடியே னடுவுளிரு வீருமிருப்பதானா லடியேனுன்
னடியார் நடுவுளிருக்கு மருளைப்புரியாய் பொன்னம்பலத்தெம்
முடியாமுதலே யென்கருத்து முடியுமவண்ண முன்னின்றே.

முன்னின்றாண்டா யெனைமுன்ன மியானுமதுவே முயல்வுற்றுப்
பின்னின்றேவல் செய்கின்றேன் பிற்பட்டொழிந்தேன் பெம்மானே
யென்னின்றருளி வரநின்று போந்திடென்னா விடிலடியா
ருன்னின்றிவனா ரென்னாரோ பொன்னம்பலக்கூத் துக்கந்தானே.

(*To be continued*).

R. S. S.

St. TIRUMULR—A STUDY IN BRIEF.

THE TRUE TYPE OF THE ORIGINAL MAN.

Motto:

"இத்தனைக்குமேலுள்ளான் பரமனவனொருவன்
அவனேநானன்றி அயல்வேறுஅல்லன்காண்."

The Pratyagātman or the Perfection of Man.

"பசிதாகமெனக்கில்லை மாந்தவியந்தானில்லை
சுகதுக்கமெனக்கில்லை சுற்றமுமேதானில்லை
எங்கும்நிறைந்திருந்தும் ஏகாங்கிமாயிருப்பேன்
எனக்கங்கமில்லைபங்கமில்லை இங்கிதசங்கேதமில்லை
மானமில்லைஈனமில்லை மாயைமயக்கமில்லை
ஊணுறக்கந்தானில்லை ஊனமொன்றுமெனக்கில்லை
மனைவிமக்களெனக்கில்லை மாநிலத்தார்யாருமில்லை
இப்படியிருக்கு* மெனக்கோர்குறைசொல்லி
†மாயக்காரியவள் மதனியிடம்‡ முறையிட்டாள்."

The Evolution of Natural Man.

"முறையிட்டசப்தமது முழங்கியதேயம்பரத்தில்
அம்பரத்தாளெழகனது கண்டுகொண்டே
ஆடாடென்றாடினான் ஆட்டிவிட்டபம்பரம்போல்
தேவியவள்ஒருத்தி தேவடியாள்போற்குதித்தாள்
ஆட்டமுங்குதிப்பு மதிசயமாயிருக்குதென்று
ஆனந்தமயங்கடந்து அகண்டவெளியாயிருந்த
ஆதியவள்||எனையீன்றாள் அவசரமாயோடிவந்தாள்
மாயப்புலைச்சியவள் மகிழ்ந்துசிலவார்த்தைசொல்ல
மாயவுருவானேனான் மனமறுகப்பேசலுற்றேன்."

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* Perfect man. † Māyā or Avidyā.

‡ Vidyā or True Knowledge (Perfect Womanhood).

|| "That which is Supreme Brahman, that which is the undivided Existence-Knowledge-Bliss—that is what I call my Mother."—Śrī Rāmakrishna's sayings.

St. TIRUMŪLAR—A SUDY.

PRELIMINARY.

"Realisation supersedes blindness of faith. A state of conscious awareness is beyond the mind with its argumentative moods."

St. Tirumular is the greatest *Siddha* of the Tamil Land. His greatest *Siddhi* (achievement) is his realisation of the Oneness, call it by what other name you like. He came into the world a *perfect being*. But his perfection was marred by an incident in his life which happened by the very reason of his being a perfect man. But he outlived it reasserting his perfection. A perfect man is a perfect fruit of the Tree of Life—fully ripe and ripening, is ready to fall from the tree, not separating itself from the tree thereby but holding it all within its own perfect self which is the seed within. That perfect seed within Man (திருச்சிற்றம்பலம்) is in the midst of the Lotus-blossom commonly described as the Heart or centre, which is the seat of Emotions. It is the Emotional Nature of Man which enslaves him, as it is the same Emotional Nature which enfranchises him. Emotion when freed from the taint of *attachment* lifts up the Soul and leads to the Enlargement of self-experience which enlarges the Soul until it merges in Infinity and emerge again from it with infinite powers of the soul which make it easy for it *to be in-tune with-the Infinite*. When the soul merges in Infinity and emerges from it, not lost in the Infinite, but attuned thereto, it is in full possession of the Infinite potentialities of the soul, which tend to make of man "a Potential God" which he *ever is* but *never knows* until he *realises* his own Self. This then is the One Responsibility which each and every person has in this world—and if the full force and meaning of Self-Realisation is grasped and understood, it will be found to be the only responsibility which every person owes to himself, his God and the Universe. The Life of St. Tirumular is an object-lesson intended to drive home this great Truth unto men's minds.

THE OBLIGATIONS OF MAN.

When this responsibility of Man is realised, it will be found that *all one's obligations are personal.*

That Great Saint, sage and poetess of the Tamil Land has said :—

“ உடம்பினைப் பெற்ற பயனாவதெல்லாம்
உடம்பினில் உத்தமனைக் காண்.”

* “ The *Summum bonum* of Human Existence is
To realise the Supreme Personality of God in one's own person.”

One must grow at all costs. If one is true to oneself that one must be true to every one else with whom he has any relation. And Man stands in eternal relation with God on the one hand and with the Universe on the other. He is, so to say, “ the tiny nail ” (சுள்ளாணி) which connects the various links together in the infinite chain of Cause and Effect which go to make the universe and gives it that Unity (of Design) which is the Law of God. The one and the Many cannot exist together without the intervention of Man as Saviour and Saved. As saviour, he is at-one-with-God. As saved, he is at-one-with-the Many, that is to say, the universe. True Gratitude to the Teacher is in the extension of *Knowledge* beyond that which the Teacher has taught and the pupil has learned. The true disciple is he who is in search of Truth, not he who blindly refuses to progress beyond the bequest of inherited ideas. If any person progresses it is not only he who progresses, but all those with whom he has any connection. And Man's connections do not cease until he has encompassed the whole Universe, and realised in his own person the whole growth of Humanity. The aim of every person must be to so grow out of his own shell as to become “ the Son of Man ”,—the born heir of all the ages, the true child of Humanity. It is the first essential and preliminary step for entering the kingdom of God. It is only “ the Son of Man ”—one who has lived the varied life of Humanity in one's own life,—and none else can enter the Kingdom of God. And even he must go through the process of transformation (or transfiguration by the touch of Light) which makes the

* *Vide* My Translation of Auvayar's Yôga Aphorisms Part 1, entitled the Path of Salvation.

Son of Man *become* the Son of God. The whole personal relationship of Man is summed up in the pregnant words *Pati-Pasu-Pâsam. Pati* is God whose Law is Unity. *Pasu* is the Life-Process whose Law is Evolution. (Evolution by its very nature implies and involves Involution). *Pāsam* is the universe (the world of attachments) whose Law is Number. Before enunciating the Mystic Science of Number as the Law of the Universe, we have a word to say about temperament in the personal relationship which it influences for good or evil.

THE BIAS OF TEMPERAMENT.

"Temperament may bias one way or the other in the personal relationship and therefore temperament is not to be trusted as much as personal sincerity. Personal Sincerity in whatever direction must lead to personal growth; and personal growth is the highest fulfilment of all obligation. What each person owes to the world is the perfect expression of personal potentialities. When the personal ideal is realised, all obligations are redeemed. Obligations exist so long as the highest ideal is not seen. Faithfulness to the ideals embodies the fulfilment of all obligations. The greatest and the only obligation is therefore to one's Self"—not the I-making little-self but the Thou-making Tat-Self which teaches "Thou art That"—"*Tat-tvam-asi!*"

PERSONAL SINCERITY.

Where there is "personal sincerity" there is Hope and Faith—the first one, the eternal message of the Spirit, and the next one the fulfilment in due season of that Hope which is instilled in the trusting Heart and distilled as Faith Supreme and unfaltering. Faith is not merely religious belief. It is the result of virile activities of the purified mind which constitutes what we call true religiousness of Mind.

"வாய்மையால் அஹம்தூய்மையாம்."

"Our theism is the purification of the Human Mind".*

And the activities of the purified mind have 'the power of Transforming the subjective vision into the objective progress. It

* Emerson.

is a systematic process and synthetical growth which is the outcome of a disciplined and dedicated life lived with unerring fidelity to First-Principles. It consists in the development of Character, in the development of discrimination and in the constant expansion of personality. "Religion is not assent to or dissent from metaphysical statements. It is a life-process, involving the constant transfiguration of human-life, the constant spiritualisation of human-experience.† Therefore CHARACTER is the test of vision (as it is the building up of the true Man); it is the guarantee of the depth and the worth and the earnestness of FAITH." Personal Sincerity thus leads to Religious Faith, which involves the development of character, of discrimination and of personality. And the *Sruti* sums up the whole of this process in the imperative injunction '*Satyam Vada: Dharmana-chara.*' The one naturally leads to the other. For the Law of Nature is "Deeds not Words"; "They who do the things have the Power: they who do not the things have not the power." Words are of value only as they correspond with deeds. Words spoken with conviction in mind always lead to deeds. They fulfil themselves. They are called *Siddha Vak*—the perfection of speech.

PURITY OF HEART.

One Word more as to PURITY. It is emphasized as the essential element in spiritual progress because it goes to the root of the matter. "It is a constant regression from the sex and physical consciousness and from the other innumerable superimpositions of Nature that make for the manifold in vision and experience. Sex and Maya are synonymous terms;* and this definition takes *Maya* out of its metaphysical setting into a setting of effort at gaining the spiritual consciousness. Ultimately PURITY implies the complete spiritual consciousness. PURITY is at the bottom of SPIRITUALITY, which is the CONSCIOUS-

† *Cf.* "அழித்தழித்து அம்மணியாய் ஆக்கிவைத்தேன்."—*Godward Ho!*

* *Cf*, My Mother's teaching: "எந்த 'வாக்கு' தாண்டினாலும் ஆண் பெண் என்கிற மாயை மயக்கம் தெளிவது கஷ்டமப்பா."

NESS OF TRUTH AND REALITY. '*Blessed are the Pure in heart, for they shall see God.*' CHASTITY is the struggle towards PURITY. PURITY itself is a state; it is CHASTITY become triumphant; it is SPIRITUAL INSTINCT. Indeed Morality and Spirituality are inseparable; and the qualities of *spiritual vision* are written in *the language of character.* CHARACTER IS THE TEST.

THE SCIENCE OF NUMBER.

Now I shall proceed to state the Mystic Science of Number which is the Law of the Universe," according to the *spiritual vision* of St. Tirumular, which is written in *the language of Character* and hence called Tirumantram. "மனம் ஒருவழிப்பட்டது மந்திரம்." The Mind upturned or uplifted and made one-pointed is the source of all mantras. And St. Tirumular is the author of three thousand such Mantras which form a separate Tirumurai (திருமுறை) called the ~~Eleventh~~ tenth.

"ஒன்றவன் தானே இரண்டவனின்னருள்
நின்றனன் மூன்றினுள் நான்குணர்ந்தான் ஐந்து
வென்றனன் ஆறுவிரித்தனன் ஏழும்பர்ச்
சென்றவன் தானிருந்தானுணர்ந்தெட்டே."

His Self the Eternal Unit is: His Grace so sweet makes It two: In three-fold cause abiding the four-fold Mind cogniseth. He conquering the five-fold senses, evolving the six-fold character, Transcending the Seven-fold Heavens and Existing in the knowledge of eight-fold form complete.

As the summation of all this in Nine-fold categories His Sakti abides which merging in nought (the influence) becomes attached to His Self, the Eternal Unit, thus making the Mystic Number which conquers All, because it has conquered the World by the subdugation of the flesh to the Spirit.

MATHEMATICAL LAWS IN THE SPIRITUAL WORLD.

We have the Unit as the basis of the Science of Number. Its value may very but the unit itself is constant and is represented by the Number One. All other numbers are but variations of the Number One. From One as the starting point, we may proceed up to infinity by the process of increasing and multiplying it or

down to infinity by the process of decreasing and dividing it. If we think well, we will find that whatever process we follow, whether that of increasing and multiplying or decreasing and dividing, we soon find the ultimate result is something which transcend thought, transcends the efforts of the conceiving mind to grasp it. Nought is as inconceivable as infinity. The infinitely small and the infinitely large both meet and merge in the thought-transcending infinity. So One is the most convenient starting point in the Science of Number. As *Unit* it abides in all the variations of numerals and fractions. But it abides therein as a factor or part. It is *Sakala* in form i.e., with parts. In *nought* it has shed its parts and is *Kevala*—a homongenous man without parts. In *Unity*, it is *Nishkala* i.e., impartible or indivisible and hence *Akhaṇḍākāram.*

Just as the Exact Science of Number hovers round Unit Unity and variety or manifoldness, even so the Holy Science of Srividya which is the science of all sciences has its tripod or threefold basis in.

(i) SAKTI which is Only (cf. *Ekaiva Sakti*) representing the mathematical *Unit* ;

(ii) *Saktimān or God* who pervades through all representing *Unity* ; and

(iii) *Sakti-Tattva* or the Universe representing the manifoldness and variety of numbers.

Without a knowledge and experience of One as representing the *Unit* we cannot have any knowledge of the Science of Number ;—of Unity or Variety and its manifoldness. Even so, without the knowledge and experience of the Individual Self (Svātmadarisanam) we can have no knowledge of the Science of God or the Universe. What One is to the Science of Number, that 'I' is to the Science of Knowledge or Atma-Vidya, otherwise called *Sri-Vidya* in its fuller and more comprehensive meaning of the science which gives one a knowledge of the threefold First cause in its ninefold aspects and of the universe as its manifestation or manifold expression. Here let me quote another characteristic verse from the *Tirumantra* of St. Tirumular.

THE SUPREME PERSONALITY OF GOD.

"நீருநிலனும் விசும்பங்கிமாருத
தாருமுடம்புரு சோதியுமாயுளன்
பேரும்பராபரன் பிஞ்ஞகனெம்மிறை
யூருஞ்சகலன் உலப்பிலிதானே."—திருமந்திரம்.

Here the *Siddha* gives a description of his chief who is the Lord and King. For the *Siddha* follows his God for ever (சித்தன் போக்கு சிவன்போக்கு).

"Our Lord, the King is the Self of All
Making His abode everywhere in all parts ;—
Deathless is He with braided lock of hair on head
His name too is *Parāparam*—Supreme and humble!
The Water of Life and the Fragrance of Earth,
The All-pervading Ākāś and the Fire of Spirit,
With the ever-moving Spirit of Air or Motion absolute
These (in Linga-form) His effulgent body enter shedding the Light of Grace!"

Such the Supreme Personality of God which every Soul endowed with body must realise in his own way in his own person. That is the Supreme obligation of every person. It is a moral duty which every one must discharge, if not now in the living present, sometime hence in the dark and distant future.

A BRIEF SKETCH OF HIS LIFE.

THE STATE OF BEATITUDE.

In the Silver Mountain known as the Beatitude of Kailas the Lord abideth with his heavenly hosts, there was a Yogin who had received the Grace of Nandi, the domestic chamberlain, so to speak, of the Lord on High. He left his abode to spend some time with Agastyar, the equal of God, who has made the Pothigai Range, his abode, ever since the occasion of the Lord's marriage with Uma. From Kailas to Kedāram and from there to Nepal, and Kasi he wended his way and visited Sri Sailam, Kalahasti, Tiruvālangadu, Kānchipuram, Tiruvatigai, Chidambaram etc., and reached Tiruvâvaduthurai on the banks of the sacred river Kāvery. One day when about to leave that sacred place, he heard the lowing of a herd of cows in moanful tune and hastened to see what the matter was about. He found, on reaching the

place, that the cowherd, whose name was *Mūlan*, has died, and the faithful cows gathering round his body were giving vent to their grief at the loss of their protector by pathetic cries and moans which excited the pity of the Siva-Yogin, whose heart was mellowed by the supreme love of God for all His beings (*Jivakarunyam*). The great yogin of highly developed mystic powers be thought of saving the cows the sorrow of the loss which they felt so much and finding no other way of doing so, except by making the dead cowherd to rise again, resolved to lay aside his own perfected and purified body for a while and enter into that of the cowherd, which he accordingly did after taking care to conceal his own body in a safe place.

PLAYING THE GOOD SHEPHERD.

When the cowherd rose again, as from sleep, the cows were all overjoyed and they leaped and danced and frisked in gambols around him, licking his body in love and expressing their joy in various ways. As the sun went down and the shades of evening fall, the cows' maternal instinct getting the better of their grateful love for the cowherd, they thought of their calves at home and wended their way back to the village, each one entering its home. The risen up cowherd followed them with delight and saw them safely enter their respective homes, himself standing in the street. When lo! the cowherd's wife espying her Lord and seeing him so late in coming, went up to him and fondly enquiring began to caress him as became a loving wife. But he motioned her off and kept her at a distance, sternly commanding her to leave him alone as he had no manner of connection with her, he entered a rest-house for religious men hard by. The woe begone wife followed him with the milk, kept watch over him during the whole night, while he was deeply absorbed in *Siva-yoga-samādhi*. On the breaking of Morn, she complained of her husband's strange conduct to the elders of the village, who came and saw him, but found him immersed in Siva yoga-samâdhi. They advised her to leave him alone, giving her little hope of regaining him, and took her to her home in the village.

THE COST OF THE GAME.

The Yogin who had entered the cowherd's body finding himself left alone, awoke from his trance and wended his way back to the place where he has lodged his original body. But what was his amazement when he found that it was gone. He then and there turned his ken inside and by his introspective vision intuitively learned that the Lord of Hosts has hid his original body from his view, that he might bring out in Tamil the truths revealed by Him in the Sivagamas, The knowledge of the Lord's purpose gave him heart of Grace and he returned to *Tiruvāvaḍuturai*; there entering the temple of Siva, he saw the Lord of Hosts enshrined therein in a beautific vision and resolved to relive his life of Faith and Love and Self-realisation over again. Thus resolved, he sat at the foot of a *Bodhi tree* (Asvata Vriksha) in a garden outside the temple and began to practice Siva-yoga, aiming at the realisation of Oneness with the Ever Existent One, and he continued to progress on and on on a given line until at the end of one year (equal to one day at the Devas) he attained to realisation on the chosen path and he embodied the truth realised in the beautiful language of character which was hence known as Tirumantra. For as the poet has said :

> " Truth is beauty ; Beauty is Truth, that's all
> Ye know ; And all ye need to know on earth."

Thus he lived for Three thousand Years, Cheating Time of his prey (by *Kalavanchana*) and living the life of truth that he may reveal the power of truth to Mankind. He then attained to the eternal realisation of the Oneness of God and Cast off his bodies three, which still live on and influence character, as " footprints on the sands of time."

THE ETERNAL LAW OF PROGRESSION.

Here again we wish to say a few words on the Science of Number, which in the language of character or *siddha* terminology describes the progress not merely of man, but humanity towards the Eternal Goal which is the Home of the Lord.

As One is the Unit of the mystic number up to 10, which denotes the perfect union of the Self with the nonself in mystic

harmony in tune with the music of the spheres, so is ten the unit for 100 which is the allotted span of life for individual man in this material age, when he naturally becomes perfect. The perfect individual (with a knowledge of his own true Self) is again the unit of the siddha, whose mystic number is the millenium (1000 years). The siddha is the Son of Man, the orphaned child of Humanity, the Prodigal who has turned his steps homeward bound. The returned Prodigal is received by the Mother who reveals to him His divine parentage and presents him to Her Lord, our Father in Heaven. It is then that he becomes the Son of God, realising the absolute divinity of His Soul and its oneness with God, who is at Rest, and in Advaita Relation with the Mother and the Son, who from the Trinity in Unity which is the eternal Godhead of all nations and races in all ages and climes. It is this great truth that the great siddha of the Tamil Lands, St. Tirumular, lived to teach the world; and he did it with remarkable success, his Tirumantras three thousand will clearly show to any One who can understand and realise the Higher Mysteries of Truth.

THE TAMIL PLUTARCH.

Sekkiḻar, the great devotee who made a string of all the beautiful types of character and divine influence that graced the national life in the South of India, in relating the parable of this Good shephard on Earth, thus concludes his account of the life's influence of this Great devotee and Man of God.

"முன்னியவப் பொருண்மாலைத் தமிழ்மூவா யிரஞ்சாத்தி
மன்னியமூ வாயிரத்தாண் டிப்புவிமேன் மகிழ்ந்திருந்து
சென்னிமதி யணிந்தார்தந் திருவருளாற் றிருக்கயிலை
தன்னிலணைந் தொருகாலும் பிரியாமைத் தாளடைந்தார்."

That Truth of Truths is garland sweet of Tamil he made in three-thousand verses and laid at the Feet of the Lord
Living the blessed life of Truth for those three-thousand years on this Earth of ours
And by the Grace of Him who the crescent wears on his
Reached the beautitude of Kailās joining His Feet in full realisation of the Eternal Oneness of things.

C. V. S.

NAMMALVARS' TIRUVIRUTTAM.

(Continued from page 141 of No. 3, Vol. XIII.)

Verse 26, (Nā nilam vāy-k-kon-ḍu)

Heading.—The Bridegroom shows—how near, his native city is
And so, encourages the Bride to follow him.
[Souls Godly, in this verse, as Bridegroom are conceived.]

Text.—O golden fair-one—who hast now entirely crossed
The desert which the sun, whose treasure best is heat,
Hath, after having wholly sucked the essence good
Of all the four kinds of soils [—known as (1) wood, (2) hill, (3) field,
And (4) beast], just thrown out, from his month, as worthless waste!
Krishna's abode on th' Rapid Stream,† is here close by;
Vegai's Bank,
Its (1) finely-flow'red—nectarious—(3) ever-blooming grove
Will (1) heal our ev'ry ill and (2) bliss transcendent yield!

Explanation.—Our Seer's Friends solace him in his distress, saying:
"Souls' (1) Essences and (2) Frames, (3) the Attributes of both,
And (4) what Souls' Property is or is 'Neath Their Sway,
In these, what 's good, the Lord of Bliss ate eagerly,
That 's took unto Himself, and left as cross, Stray'rs' World,
Standing to them as stern-willed gauger of their works,
And granting boons accordingly, in kingly state.*
[In th' way of loveless justice, none salvation finds.
(Cp. the like expression of Portio in Shakespeare's *Merchant of Venice*).

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* Cp. the expression:—"His state is kingly."—Milton's Sonnet on His Blindness.

Existence gladiatorial, e'en ethics abjures.
(Huxley's Romanes Lecture.)]
'Into non-lovers' wombs alone,
I ever cast bad loveless souls,'
Says God—touching the proud and vain
Who lean on their own works alone.
This desert crossed, you glow, ris'n to soul-status true!
God's Worshippable Incarnation 's near at hand.
See'ng how He strives to save us, Angels Him adore
In this Heaven-on-Earth—filled with ev'ry thing good.
In our (1) Expectant and (2) Fruition States alike,
Is not this Holy Seat our resting place for e'er?"

Verse 27. (*Semam-Jem-gon.*)

Heading.—The Bridegroom's Wreath obtained, the Bride exults.
"The Bride did with the Bridegroom pass the night," 's the hint.

Text.—The Lord's Grace is the Saviour Sole of ev'ry good; (Cp. the bracketed reflection appended to *v.* 60 of this Hymn.
To all who thus believe, e'en enemies turn friends!
Such is the truth—the world with confidence attests!
Accordingly, *that* Breeze which, erst, through night,
E'er war-cry raised against me and blew fire,
Now that Kṛishṅa's cool—fine—Tuḷ'si-Wreath I do wear,
Approaches me, indeed, with cooling sweetness marked!
[The Basil-Wreath—circling the head,
Points out to all, the King of Kings.
The Lords mark be'ng thus giv'n our Seer,
Our Seer can bind and loose all souls.
Cp. "(As evil 's but in *his* mind who imagines it,
As Theists—optimists as they are—must e'er hold,)
(1) Foe grows friend, poison—food, wrong—right, when God 's gracious;
(2) But when He 's wroth, the opposite of this is true".*

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* A pious sovereign of Travancore="Arirmitram" &c. Vide also Hrishte, saruṣhi" &c.

"God 's wroth" we say, when His work's wisdom we don't grasp.
When in the end, God's plan is grasped,
Past griefs but serve to raise our bliss. = "Prachina-duhkham api me sukhayam" &c. *Vide* also Psalm 24, Decade 65, v. 10; Parnell's *Hermit*; Miltons *Sonnet on his Blindness*" &c.]

Explanation.—1. Thus soothed, our Seer owns that e'er those external things
That erst did give him pain, now 'gin to bring him bliss.
2. The world proclaims the saving truth that, when th' Lord's Grace
Protects, all souls will help, for they 're His subjects all.
This say'ng, my former pain and present bliss confirm.

Verse 28. (*Taṉ'-n-am-duzhay.*)—A Soliloquy.

Heading.—The Bride, in her Lord's absence, mourns,
Pained by the (passion-stirring) Breeze,

Text.—Lord of Blest Rangam—which Kāveri's Stream surrounds,
Guarding her couchs, by means of her high—warring—tide,
From being picked up e'en by birds of sharpest beak!
Thy cool—fire—Tulasi, my bracelet takes away;
(Enamoured of Thee,) I'm, to forfeit it, prepared.
But lo! a (stranger—) intermeddling breeze arrives,
As if it, off my body, came to blow my bloom!
Have mercy, please! (I come and save!) Instance is there
Of old time, in which heart rent hath reached such a stage?

Explanation.—1. "Good things, in this world don't last long!"
Grief 'gain succeeds our Seer's bliss
His vision of (1) God's presence and
(2) All things' be'ng friendly, being gone.
Needing a Saviour, he hence cries:—
"Souls gentle, beauteous,—who 're near God,
May well my hand's glow take, and well
May I part with it for *their* sake;
The fact now is quite otherwise,

A stray'ng thing worldly, me unmakes!
With Innate Water of Grace, Lord!
Thou guard'st souls—whose mark pureness is,
From be'ng by treach'rous Matter pained,
That 's, by Matter—whereby souls are
In th' net of sensual action caught!"
2. "Have mercy, please!" This pray'r hints thus:—
Thou who dwell'st *sent* a place, seem'st not
To pity us in this sad plight—
A plight, by heart's confusion marked!"
3. No former instance there 's, I ween, in which
Thy mercy Thou to *sent* extent with heldst!
Not in the case of King Janaka's daughter blest,
Or Draupadi, or th' El'phant King, didst Thou thus act!
For me alone, Thy mercilessness Thou hast kept!

(To be continued.)

A. G.

—

T. PONNAMBALAM PILLAI Esq., M.R.A.S.

We extract the following sketch of the President elect of the Seventh Saiva Siddhanta Mahasamaja Conference from an issue of the *Travancore Times* of May 12, 1908.

It has now been settled once for all that Mr. T. Ponnambalam Pillai, Excise Commissioner of the State is to retire from service in the course of a few weeks and as a preliminary step he takes leave for 2 months and odd. We take this opportunity to publish for the benefit of our readers a short sketch of his official career in Travancore. Immediately after he left College, he joined the Madras Educational Department and finding the work not congenial to his tastes he joined his brother the late Mr. T. Chellappa Pillai B.A., BL., in Trivandrum, who was then the Chief Justice of Travancore. He was first appointed in the State as Sub-Magistrate of Kolachel after he had qualified himself by passing the requisite Law Examinations in the year 1877. Even at the early part of his career, he was able by his special aptitude for work to draw the attention of that astute Dewan, the late Mr. Sungarasubba Aiyar who as Dewan Peishcar Padmanabhapuram, complimented the young officer on his ability. From Kolachel he was transferred to Trivandrum and was appointed to the post of Town Sub-Magistrate and Superintendent of Police of that Town. During the four years he remained at the Capital he had acted once as 1st Tasildar also. Before leaving Trivandrum as Sheristadar, Commercial Office, Alleppey, he had been able to win the appreciation of Magistrates like Messrs. T. Rajaram Row, N. Nagamiah and Ragunatha Row, of whom the last wrote in highly appreciative terms of the nature of the work turned out by him. During the brief period of a year he was at Alleppey, he was able to do equally good work in the Departments of Land and Separate Revenue and Mr. Rhode, the then Commercial Agent, while recording the services rendered by Mr. Pillai in obtaining conviction for those

involved in the Treasury Defalcation case, acknowledges officially in a letter to the Dewan that "He has worked with a will and I owe much to him for enabling me to carry out necessary reforms successfully." In the beginning of 10 9 M. E. he joined the Judicial Department and was successively District Munsiff at Aripad and Thiruvella. In this capacity he more than fulfilled the expectations of officers like Messrs : Kunjuraman Nair and Kunjan Menon. The latter concludes in a letter. "I have a very high opinion of you and am glad you have fully realised our expectations which we had in you when posting you to Aripad." In the year 1063 came the next important change of Department viz., his appointment as Asst. Superintendent of Police which place he continued to hold till the year 1081 excepting an interval of two years covering the period he twice acted as Conservator of Forests. While in the Police Department he acted four times as the Superintendent of Police. In addition to maintaining discipline in the Department he always evinced particular interest in the investigation of cases handled by his subordinates and infused a mutual affection between himself and his subordinates. Not only at the scenes of riot and dacoits has he shown his tact and energy as a Police officer but he has equally scored his success by his powers of organisation and dicipline by the able arrangements he devised and carried out during the visit of his Excellency Lord Curzon, the Viceroy, to this State and during the trying period of the State Festival of Murajapam, regarding the Police arrangements in connection with both of which he received high encomiums from the Government. As acting Superintendent of Police he satisfactorily administered the affairs of the Department as to merit mention by the Madras Government as "*an officer of much experience*" in recording their appreciation of Mr. Pillai's successful efforts to improve the pay of the subordinates. We should not omit to mention here that after the reorganisation of the Police the first effective reform was carried out through Mr. Pillai's instrumentality. To mention a few of them. First grade Constables on Rs 8 to the number of 200 was created by him for the first time. It was due to him that the class of Head Constables drawing Rs. 10 was done away with and raised

to Rs. 12. It was also due to him that the grade of Sub-Inspectors on Rs. 25 with a horse allowance of Rs. 10 was abolished and the pay and allowance of the last class Inspectors, were raised to Rs. 30 and 15 respectively. Here we cannot close our survey of Mr. Pillai's connection with the Police Department without quoting the words of Mr. Bensely the Father of the Police Department, which are as follows:—"But to none am I more indebted than to M. R. Ry., T. Ponnambalam Pillai (now acting as Conservator of Forests) who, for fourteen years has devoted himself to the work of the Department and has displayed a loyalty to myself and the interest of the Police only equalled by his upright conduct and zeal for the true interest of the people of the country." We have already mentioned that Mr. Pillai had acted twice as Conservator of Forests. During his first term he read a very suggestive paper on the "Mines of Wealth in the State Forests" under the auspices of the Government Lecture Committee soon after his appointment as Acting Conservator of Forests. It was viewed as a bit of fairy tale when Mr. Pillai in that lecture estimated the wealth of our State Forests as equivalent to quarter of a century's aggregate revenue of the State. Mr. Mackenzie, the British Resident in Travancore and Cochin, in the Review of the Administration Report of Travancore for 1076 makes reference to him in the following words:—"His Police training was most useful in enabling him to detect the illicit felling in the forest and other ways in which the Durbar has been defrauded. Mr. Ponnambalam Pillai recommended that report the system of felling by Permit be discontinued and that all felling be departmental. I beg to submit that Mr. Ponnambalam Pillai, who already had gained a reputation for his work as a Police officer, deserves credit for the enegy he has shown in Forest work during his tenure of the Acting appointment of Conservator." His second acting period is marked by the improvement of the status of the Divisional Forest Officers and bringing into operation the Working Plan System. It was at his suggestion again that Mr. T. S. Venugopala Aiyar was appointed to draw up a Working Plan scheme for the Yerur and Kulathurouzha Reserves and the elaborate Proceedings recently published in the Government Gazette embodying the results of

nature investigation and study was due to Mr. Pillai's interest in starting the work. After the second time of his acting appointment as Conservator of Forests, he availed himself of 15 months' furlough and went about travelling over various parts of Southern India. It was then that he received a telegram from Mr. V. P. Madhava Row conveying the pleasure of His Highness the Maha Rajah in appointing him as the Excise Commissioner of the State. Mr. Pillai had a difficult task to perform in the Department during the $2\frac{1}{2}$ years he has been its head. Under his paternal care it has grown into a robust child with signs of promising manhood. He has organised the Department and is now leaving it in a pretty well-constituted condition.

In spite of the infancy of the Department and the fact that the Excise system is a new plant in this soil it is highly creditable to Mr. Pillai to have been able to show such a considerable increase in the yield of revenue amounting to $1\frac{1}{2}$ lakhs of rupees in the 1st year and 3 in the 2nd year. During the current year also there are signs of improvement in the Finances. Wherever he was he took very keen interest in all matters concerning the welfare of the people. While at Thiruvellah he established a school for the humbler classes at his own cost and was instrumental in the opening of the canals there for which he even purchased a plot of land to effect a deviation of the line to avoid a dangerous zig zag course of the Pampa river. The people there called this canal after his name in grateful remembrance of this and various acts of public good he has done. We are in a position to bear personal testimony to the work he did in connection with Town Improvement Committee in this important Town. He belonged to the first batch of members appointed by the Government and in conjunction with the late lamented Mr. P. Thanu Pillai, he personally supervised the work of sanitation here. The Nagercoil Club and its prescent position owe much to the public spirit of Mr. Pillai. We need not further detail the numerous acts of private munificence which has won for him an abiding popularity in all the places he had been. It is interesting to find that such a busy officer as Mr. Pillai found time and opportunity to contribute valuable and interesting articles

on Archæological, Historic and Economic subjects and the leading papers and journals in the Presidency were prepared to open their columns for them. It was in recognition of such work the Ceylon Branch of the Royal Asiatic Society first conferred on him the honor of making him a member which was followed by his selection to the Parental Society. He was also the President of the Historic Relics Preservation Committee. We understand that the Durbar has thanked him for his services as President of the Committee. He traced the fall in the export of the produce of the cocoanut tree to the disease that has committed great havoc on the palms in the Central and North Travancore. He studied the subject, communicated his observations to Specialists like Mr. Green of Ceylon and Dr. Butler, the Imperial Mycologist of Pusa. As a result Dr. Butler came over here and investigated the fell disease on the spot and his valuable suggestions have now been published in the Government Gazette for the benefit of the public. In bringing these remarks to a close we may say that there is left in him considerable strength and energy. Yet, we are told, he voluntarily surrenders his high office, that he may follow pursuits that will be more congenial to his tastes. We trust that he will be spared sufficiently long to enjoy his well-earned retirement both for his sake and of others."

And we are glad to acknowledge that since his retirement, Mr. Pillai has been making himself useful to the public in all sorts of ways. He attended the Conference of this Samaja at its Trichinopoly Session as also the several anniversary celebrations of the Palamcottah Saiva Samayābhivritti Sabha, at the last of which he had the honour of presiding. He has aided the cause of Tamil Religion and Literature with his powerful pen. All this time too his life has been saddened by bereavement and illness, and yet he is ever trusting to our Lord Siva's grace and mercy and is persevering in his good work we pray to the same Lord that He will bless Him with Peace and Bliss.

WELCOME ADDRESS.*

To

T. PONNAMBALAM PILLAI, M.R.A.S.

Retired Excise Commissioner, Travancore.

PESIDENT-ELECT,

Saiva Siddhanta Maha Samaja, Conference.

KANCHIPURAM, 1912.

Esteemed and Dear Sir,

It is with great pleasure that we, on behalf of the Šaiva Siddhānta Mahā Samāja beg to approach you and offer you a hearty welcome to its Seventh Annual Session and our pleasure is all the more enhanced as it is one of a deferred kind.

It was with extreme regret that we received the news of your illness at the last moment which prevented you from presiding over the deliberations of this Conference last year when it met in the Presidency Town of Madras, and we cannot be sufficiently thankful to you for again complying with our wishes, in spite of your delicate health and pressing personal engagements elsewhere, and though we approached you almost at the last moment.

It is a sincere source of gratification to us that you should have forgotten all your personal inconveniences in the performance of a sacred duty, and that you have consented to evince your sincere sympathy with our sacred cause and resolved to aid and guide us with your sage advice and rare ability in the conduct of our ensuing deliberations.

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* This was delivered at Coronation Durbar Hall, Kanchipuram, on Friday the 27th December, 1912 —*Ed. L.T.*

You have indeed, Dear Sir, served your country and your king for nearly a whole life time with conscientiousness of purpose and rare ability and extreme devotion to duty and having retired from active service, you are devoting yourself heart and soul in the service of God and our noble religion and literature.

In you, we have a representative of an older order of nobility —noble not on account of inherited birth or riches, but as possessing that innate grace and altruism of purpose whether in private or public work, and earnestness and zeal for a cause which we regret is being replaced by hypocrisy and lip-service—and it is to be hoped that your noble example will infuse into the hearts of the present generation a like purpose and earnestness, without which no cause can attain any degree of success.

As our report to be read out to you presently will show our Samāja has been practically working on a constitutional basis for the past two years. Within this short time, our membership has amounted to nearly a Thousand, we have been able to float a Samāja Organ and Monthly successfully and bring out as many as Ten Tracts in Tamil, English and Telugu and distribute freely thousands of these copies; we have also arranged for lectures in different parts of the country. We have a big scheme of work before us and we hope to carry the same through, by the Grace of Lord Śiva and the good wishes of our fellowmen, and your active association with us.

In conclusion, we pray to our Lord, the Supreme Source of all Felicity to shower His Grace on you, to renew you with life and vigour to carry on the noble work before you.

We beg to remain,
Esteemed and Dear Sir,
Your devoted servants in God,

KANCHIPURAM. THE MEMBERS OF THE STANDING COMMITTEE,
Śaiva Siddhānta Mahā Samāja.

REVIEW.

MAGNETIC HEALING BY DR. HULL.

This a splendid little book from the facile pen of the famous Dr. Hull of the United States of North America. In the words of the author himself, "there has been a sparcity of literature on the Art of Magnetic Healing," though that art is as old as civilization itself. Dr. Hull has written it to supply this desideratum and in so doing he has placed both the Old and the New World under a deep debt of gratitude to himself Magnetism has been a great buglear to the world at large for so long even though, ever since the time of Mesmer everyone has been talking about it in season and out of season. It is just the same as the laying on of hands so much talked about in the old Testament of the Christian Bible as well as the older scriptures of the Hindhus, Buddhists and Zorostrians in Central Asia. Christ himself was a master of the art and he and the apostles worked many a miracle by a knowledge of Human Magnetism which the uninitiated laity did not possess in their times and in their land. The art of magnetic healing is Nature's own simple provision for humanity to cure human ills in a natural manner and was practiced by all nations before medical science came into being Modern Europe and America have of late, opened their eyes to the truth about nature's laws and their minds have been disillusioned so to Say regarding the hitherto-followed drug treatment as a whole. Our learned author shows clearly and concisely that hypnotic, mesmeric and other kinds of psychic reatments all fall under the major head of the Magnetic treatment and we quite fall in with his views as they were also in essence those held by our ancient forefathers since the days of the Rig Veda Samhita itself. With us, it was always a form of Spiritual healing and we are glad it has come to stay with us now clothed in a western garb and christined under a new name. The rose called by any other name, would still smell the rose and we give this little beautiful gem a hearty welcome to the land of Rishis, saints and seers. We heartily recommend it to the thinking portion of humanity in India and trust that it will have a wide circulation in motherland in the near future. The book contains 93 pages neatly printed and bound copies can he had from the *Siddhanta Dipika Book Depot* for Rs. 1-10 inclusive of postage &c.

SPIRIT MATES THEIR ORIGIN AND DESTINY.

By J. M. Peebles, M.D; M.A; F.A.S. PH D.

ALSO

A Symposium by forty noted writers.

This is a new work hailing from America. It deals with universal love, love as a redemptive power, love as a reforming force, marriage and divorce, loveless marriages, love as the foundation of marriage. divorces in foreign countries, marriage wrecks, their causes, their effects upon society, the miseries of the mismated Justification of Divorces, advice to the married Involution and Evolution and so on.

There is so much that is of so much interest in it for the anthropologist as well as the man in the street. A new vista of philosophical speculation has been opened in these pages for the tyro as well as the savant and we dare say it would amply repay perusal to any one that is interested to any extent in the progress of human society. Spiritualism has been the consolation of late of many an enlightened man and woman in this world, but the idea of spirit mates has come in we think as almost a luxury as sweet as it was unexpected. One is tempted to cry out: "*Oh! I wish all this could be literally true!*"

That souls are projected dual in sex from the Great Unknown from the very beginning, that they are male and female all, that in the course of evolution they split each into two halves and sail separately for a time on the waters of life, and occasionally meet on Earth off and on and that they become fused into each other as one indivisible spiritual unit prior to attainning Salvation—all, all these new ideas are soul-soothing no doubt; only some would say they are to good too be true. The *Ardha Nari* idea however is as old as the world itself in India, The Saivaite knows it very well, only he applied it generally to God head alone, and did not think of the pasu or the human soul as being dual in sex as the Great-Source of all souls Itself is. The work is a splendid one and we hearrtily commend it to our readers in the hope that the new idea will be given currency to throughout the length and breadth of the continent of India. The book consists of 300-old pages and is priced at Rs. 4 per copy inclusive of postage &c. It is to be had of the *Siddhānta Dīpika* Office Choolai, Madras N. C.